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ABSTRACT

This report suggests that immigrants and immigrant students have been considered and discussed as problems during political discourse and in educational circles rather than devoting energy to regarding immigrant students as a resource in international and peace issues and in ethnic relations. Part 1 provides a background discussion on what can be done to enhance the view of immigrant students as resources and focuses on concepts like "preparedness for peace" and "multicultural education." Part 2 includes examples of the viewpoints of 24 experts who have been interviewed on how students who represent a variety of nationalities and cultural backgrounds in a school can aid in peace education. Part 3 offers an extensive bibliography on materials related to multicultural education. Contains over 200 references. (CK)

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IMMIGRANT STUDENTS AS A RESOURCE, MULTICULTURAL EDUCATION, AND PREPAREDNESS FOR PEACE

Åke Bjerstedt

Far too often, immigrants and immigrant students have been considered and talked about as "problems", both in political discourse and in educational circles. To set things right, we should actually devote more energy to regarding immigrant students as resources – for example, to nurture the efforts invested by our schools in such areas as internationalization, peace issues and ethnic relations. What can be done to enhance our "use" of this promising resource in the classroom? This paper provides a background discussion addressing this question, focusing on concepts like "preparedness for peace" and "multicultural education". It includes examples of the viewpoints of a number of experts who have been interviewed. A brief bibliography related to multicultural education is appended.

Part I:
A background discussion

1.

Psychologically, we have a tendency to construct simplified conceptions about a complicated reality as well as to react negatively to phenomena that are different from what we are used to, or unknown. Usually, this tendency does not involve any major difficulties; on the contrary, it helps us to make sense of our experiences and to deal with our environment.

In more extreme forms, however, such reactions may cause individual and societal problems. Depending on the specific character of the problem, we then talk about marked prejudices, fear of foreigners or racism. In recent years, such problems have been accentuated and discussed in many contexts. For an educator it is natural to ask to what extent and in what ways education could make a positive contribution here, that is, diminish the risk that the tendencies referred to will be too marked and lead to outbursts of violence.

What could peace education mean in this context? What could a multicultural education mean? Would it be possible to use the fact that, in many countries, "the world has moved into the classroom" (that many classrooms today have students from a broad range of countries and cultures) as a contribution to such an education? Can our immigrant students function as resource persons in such work, and how should our teachers best handle these possibilities?

In the present publication, we will give an introductory discussion of these questions; quotations from interviews dealing with these problems will be presented; and, finally, a selective bibliography on multicultural education (focusing on recent publications) will be included as a stimulus and help in the process of looking for more information on these important issues.

2.

"Peace education" as used in international debates is still a vaguely delimited concept. The term evokes different associations among different people, and a number of diverse descriptions or definitions have been made. In our research and development work at the Malmö School of Education in Sweden we have used the term "preparedness for peace" (readiness for peace) as a broad goal term.

This expression has been used, among other things, to mark that change

of perspective that we believe is needed. The old formulation "Si vis pacem, para bellum" ("If you want peace, prepare for war") represents a mode of thinking that has dominated too much the general view of peace and security as well as the use of language that has been prominent (used more or less consciously) in discussions on international relations. The word "security" is directly associated by many people with "a high degree of military armament", and "preparedness" or "being prepared" is in some languages more or less directly interpreted as "military mobilization", "being prepared to use military arms". We might say that the military sub-culture has "occupied" words that were originally more general and neutral.

It may be important to free ourselves from this infiltration of language by means of "counter terminology". Such a "counter term" is "common security", made known through the Palme Commission. Our hope is that a term like "preparedness for peace" also may contribute to increasing the awareness of the broadness of the task of avoiding war and establishing a society characterized by peace and justice.

One way of looking at the tasks of peace education is to start from a view of peace education as a supplement and *support to the general work for peace* in society, to the efforts in existence to counteract violence of various kinds. Box 1 gives a simplified overview of some of the elements of this way of thinking.

In four columns, four types of violence are represented: physical, economic-political (or "structural"), psychological, and ecological ("violence against nature"). The overview also indicates that the different types of violence can be observed at different "levels": we find them globally or internationally, but also nationally or regionally as well as at the individual level. This subdivision in relation to levels is merely hinted at in Box 1, due to the fact that this is not a main point in our argument here.

In the next part of this overview picture, some important tasks of general peace work are identified with brief labels (that is, those things that the peace movement is arguing and working for, but that also, to a large extent, can be seen as tasks for our politicians). Viewed very generally, the task is to change the conditions of our society from a less desirable status to a more desirable one.

When dealing with the area of physical violence, it is – among other things – a question of a transformation from military production to civil production, from armaments to disarmament. From an economic-political ("structural") point of view, we look for a change from economic

Box 1.

Forms of Violence, Tasks for Peace Work, and Examples of Related Peace Education Areas (Simplified overview)

	Forms of violence: (1-3: "Homosphere")			(4: "Biosphere")
	1. Physical	2. Economic-political ("structural")	3. Psychological	4. Ecological
Problem levels:				
A. Global, international	Nuclear war "Conventional war"	Inequalities	Intolerance Prejudice Enemy images	Pollution Overuse of resources
B. National, regional etc.	Civil war Violent crime			
C. Personal	Suicide Drug abuse	Powerless-ness	Alienation Anxiety	Overconsumption
Tasks for peace work:				
Conversion from:	Military products Armaments	Economic exploitation Violation of human rights	Narrow acceptance ("closed in-group")	"Extractive" attitude Short-range goals
to:	Civilian products Disarmament	New economic world order Human rights	Broad solidarity	Future consciousness Ecological care
Related peace education areas (examples):	Disarmament education Training of conflict resolution and communication skills	Development education Human rights education	Multicultural education	Environmental education Consumer education
		Empowerment education ("broadened perceived ability") Education for world citizen responsibility ("broadened perceived responsibility")		

exploitation and lack of respect for human rights to a new economic world order and, in general, to a global society that takes care of human needs much better than is done now. Psychologically, it is, for example, a transfer from a limited circle of acceptance, characterized by intolerance and prejudice against that which is different and by enemy images, to a broader area of solidarity. Finally, with reference to "violence against nature", we think about a change from short-range goals with extreme resource exploitation to long-range goals marked by a consciousness of the vulnerability of our environment and the need for "sustainable development".

The lowest part of Box 1 then shows examples of possible areas of peace education, seen in terms of support for the general work for peace in our society.

In the first column we find "disarmament education" (a term that has played a role in Unesco's work). Closely tied to this, there are various attempts to increase people's understanding of (and direct training in) non-violent conflict resolution and equal-status communication. Some educators see communication training for conflict resolution as the very core of peace education. In addition, non-violent conflict-handling is something that is of immediate value also in everyday, interpersonal contacts (which makes educational efforts of these kinds more easily acceptable than some other aspects of peace education). A considerable amount of work has been carried out (for example in U.S. schools via the organization "Educators for Social Responsibility") to find school-adapted forms of training for cooperation and creative conflict-resolution.

If we then widen our perspective from the field of physical violence to other forms of violence toward human beings, we can note additional areas of peace education in columns two and three; first, development education and education for human rights (as a contribution to working against structural violence); second – to use a brief label here – such "multicultural education" that teaches people to see differences between cultures as a stimulating asset rather than as a reason for negative attitudes and discrimination.

When, finally, we deal with violence against nature (the "biosphere"), we may note that such environmental education and consumer education as attempts to develop environmental awareness and long-range goals can also be seen – at least by some educators – as one aspect of peace education.

It should be added, however, that the area of peace education is not covered fully by the special areas mentioned related to the task of working

against different kinds of violence. In addition, it seems reasonable to stress the importance of developing certain more general forms of attitude and readiness for action. This is indicated at the very bottom of Box 1, by the inclusion of two examples of such more general behavior tendencies to be promoted. In order that the students should feel able to contribute, within their personal sphere or as citizens, to the various parts of peace work, it is necessary that they have a certain self-confidence and an ability to see themselves as acting in the future; we need to broaden their "perceived ability" (empower the students). In a similar way, we need to try to broaden their "perceived responsibility".

This way of outlining a field for peace education has resulted in a very broad total area. Not all educators agree to use the term "peace education" for such a wide range of endeavors.

In the following, however, we will especially focus upon one of the sub-areas mentioned: the "multicultural education".

3.

What, then, is *"multicultural education"*? This term has been frequently used during recent years, but like many other frequent expressions, it is utilized in a variety of ways and, hence, does not cover an easily delimited content area. As a simplified start, one can perhaps say that we deal with educational efforts where two or more cultural groups are involved – directly or indirectly.

But "cultural groups" is also an expression that is not easily defined. In this context, we may say that a cultural group refers to a number of persons who have certain common characteristics, related to common experiences, but who at the same time differ from other persons (not belonging to this cultural group). When one talks about "multicultural" education, the cultural groups that one refers to are usually defined by nation, language or ethnicity. But in fact there are many other ways of subdividing people into cultural groups – such as sex role groups, groups having different social backgrounds etc. – groups that may very well function psychologically in the same way as those mentioned first.

In our work, we accept in general that the term "multicultural education" can be used about all sorts of teaching and influence situations where two or more cultures are involved. But what we are interested in primarily is such "multicultural education" as is characterized by a special type of goal, indicated in Box 1 above. Briefly formulated, we focus upon goals that include working against negative attitudes and prejudices via-à-vis

other groups and that instead promote understanding and a broad area of solidarity.

When Banks (1985, p. 3440) writes in the following way: "Programs and practices designed to help improve the academic achievement of ethnic and immigrant populations and/or teach majority group students about the cultures and experiences of the ethnic minority groups within their nations are referred to as multicultural education", we feel that something that is essential from our point of view has been left out of the definition.

We feel quite at home, on the other hand, with the goal formulations related to "multicultural education, as seen within a global context" presented by Lynch (1989, p. xvii). Some extracts from his goal catalog can be given here: "To develop empathy with other human beings, an understanding of human diversity, similarity, difference and interdependence and to foster ... the intercultural competence to feel creatively 'at home' with the diversity of human cultures; ... to develop a commitment to combating prejudice and discrimination, and solidarity for human rights 'at home' and abroad."

4.

Within our project group, "Preparedness for Peace", we have among other things collected information about the views on the possibilities and character of peace education, via *interviews with experts from different countries*. In some of these interviews, we took up the multicultural perspective, focusing on the possibilities of using the multicultural classroom as a tool in peace education. We phrased our question in the following way: "In many schools, the students represent a variety of nationalities and cultural background. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect any difficulties in doing so?"

In Part II below answers to this question are quoted from 24 experts on peace education or peace research (representing Canada, Costa Rica, Ireland, Italy, Japan, Malta, The Netherlands, New Zealand, Northern Ireland, Norway, Poland, Russia, the United Kingdom, and the United States). The answers partly deal with the different situations in various countries, a theme that will not be commented upon here. Some more general viewpoints may be mentioned, however.

First, it may be worth stressing that most of the experts interviewed point to the importance of utilizing the multicultural classroom in a positive way in a peace-related educational effort. This is often done with

considerable emphasis. "The multicultural classroom might be seen as a fabulous opportunity to train the students to understand interdependence better", says Susan Alexander from the United States, for example. In the interview with Thomas Daffern, the answer includes these formulations: "My nation as such doesn't exist, it's a multicultural experiment. ... I think that that can be a starting-point for an act of wonderment: Here we are, all the children of people from all different parts of the globe and yet, you know, we all have sorts of common interests, and we can all learn from each other."

What is it, especially, that one could hope to accomplish in school work focused on or utilizing the multicultural character of the classroom? One important aspect is for the students to get used to and learn to appreciate differences. Morton Deutsch stresses the importance of having heterogeneous groups when training cooperation in school. Petra Hesse mentions that research in social psychology shows that one tends to like better that which one has got acquainted with. The goal is among other things, says Mitsuo Okamoto from Japan, to diminish the narrow-mindedness of one's own group.

It is not an easy task, however, in which one automatically gets positive effects. There is a need for careful preparation. Without any preparation, communication about different backgrounds or customs may even strengthen prejudice against foreigners, warns Okamoto. Both Valentina Mitina from Russia and Paul Smoker from England emphasize that teachers often lack sufficient background knowledge and training for working adequately with the multicultural classroom. This should therefore be an important field for basic teacher training as well as in-service training.

It may be important to start such an attitude influence or "habituation" of children at an early stage – in the multicultural preschool. Good help can usually be offered by the parents or other adult relatives of the students; such older persons may sometimes more clearly than the young student make various cultural characteristics visible. To what extent such possibilities can be easily utilized depends on the traditions and cooperative climate of the school; a good interaction between groups of parents, groups of teachers and groups of students may in itself be an important aspect of the implicit peace education of a school.

Special difficulties may be influences from groups in the community with hostile attitudes toward foreigners as well as influences from mass media where foreign groups are sometimes portrayed in a stereotypical and negative way. Critical analyses and awareness-raising discussions in school

may then be especially important.

For further viewpoints, the reader is referred to the texts in Part II.

5.

We have earlier mentioned that immigrants and immigrant students too often have been considered as "problems", and that it should be important to think instead of immigrant students as "resource persons", among other things in the work of the school with internationalization, peace issues, and ethnic relations. What can be done concretely in order to arrange such a "resource utilization" in an effective and psychologically adequate way in our schools? As part of our work to understand this issue better, one of the members of our group "Preparedness for Peace", Bereket Yebio, has interviewed persons with special and extensive experience with immigrant students in Swedish schools. Total versions of some such interviews have been published (Bauth & Yebio, 1989; Beijer, Rosengren & Yebio, 1991; Westerberg & Yebio, 1992).

In this connection I will briefly mention one aspect that was emphasized in these interview responses. It is very useful in some contexts to get information about foreign countries from immigrant children. However, the teacher needs to be careful in his or her requests. If made routinely and without feeling for the psychological complications involved, one might easily get undesirable effects.

A general rule should be not to force people, either the students or the home language teachers, to make such contributions. Instead such presentations should be voluntary "gifts". If some form of force or pressure is used, a fear of being exposed may be evoked. For various reasons, the self-confidence of immigrant students should be strengthened. Only those immigrant children who have a positive self-concept can be a real resource.

The teacher should also be aware of the fact that some immigrant students may have very negative experiences of their home countries. In such cases, they should not be asked, of course, to make contributions of a kind that would be interpreted as being a "representative" of the country. Furthermore, being an immigrant student may *not* necessarily mean that the student has a thorough knowledge of all aspects of that country. Suddenly being asked to give information about some particular aspect of a country may then create anxiety. If interested in contributing, the student should be given time and help to prepare his or her contribution.

Often it is more meaningful to choose a common theme for work and discussion that is of interest to the group of students one is working with.

To mention an example from the interviews, one may take up the theme of the future and discuss various fears and various hopes for the future. If one has students from different cultures, one then usually gets spontaneous reports on their different experiences and values. That gives "automatically" an intercultural education where many different experiences and conceptions will come forward and be confronted with each other.

These are just a few glimpses from the content of these interview texts. The interested reader is referred to the basic reports mentioned above. (See also a related report: Nyström, 1993.)

6.

In a final section below (Part III) a selective bibliography on literature in the area of "multicultural education" is presented (focused upon recent literature and also including full references of the reports mentioned in the text of Part I). This list could hopefully give the interested reader a number of suggestions for further studies in this area.

Part II:
Examples of opinions from interviews

ÅB: In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?

Susan Alexander (Cambridge, Massachusetts, USA)

Because of the immigration that we always have, we are more or less forced to deal with a multi-cultural situation in the classroom. There are immigrants coming in constantly, and you can help young people think about how to take responsibility for those real people in their real communities and in their own classrooms. That's part of peace education. When the Cambodians move into our neighborhood and attend school with us, it's natural to think about: What are their rights, the Cambodians' rights, and what are our responsibilities? The problems with human rights, when dealt with abstractly, are often that one talks about rights and doesn't make the point that we need a corresponding responsibility. So it would be a wonderful opportunity with different nationalities and cultural differences within the school to explore rights and responsibilities in better balance.

There's a tradition in America of enormous independence and autonomy and self-reliance. There's no collective tradition in this country whatsoever. We have the frontier tradition and the "going-out-on-your-own" tradition, but there's no tradition of collective responsibility for others. The multicultural classroom might be seen as a fabulous opportunity to train the students to understand interdependence better.

Abelardo Brenes (Ciudad Colón, Costa Rica)

I think that in some schools in our country, there is quite a variety of backgrounds, so we would have such situations. I think that this whole idea of the unity of the human family can be best taught if you actually have a diversity of backgrounds in your classroom. I think that any difficulties would come more from inappropriate methods to deal with these processes. If good, sensitive methods are used, I don't really anticipate any fundamental difficulties in this.

ÅB: When you say good sensitive methods, could you be a little bit more concrete on that? What methods do you think about?
AB: Thinking of the work that I have done with heterogeneous groups, I think that one has to know the people in groups individually first of all, so one can become aware of their language, values and cultural specialities. Then if teaching puts more emphasis on what it is we all have in common and tries to identify that, and then if it also leaves a space and creates an atmosphere of respect so that people can freely express what makes them feel different and unique, then I think that could be very enriching. In our own work the emphasis has been, in the workshops, to try to look at what it is that we can recognize that we share in common as human beings. Once you have done so, it will result in bonding and trust, and people can give a positive meaning to the differences.

James Calleja (Valletta, Malta)

We have had some experience of this kind of peace education with students representing a variety of nationalities. I am referring to the experiments we had in 1987 and 1991 with what we call "The United World College Mediterranean Project". One of The United World Colleges is in Trieste in Italy, with students from different nationalities. Two summer schools were jointly organized by the College of Trieste and a group of students from Upper Secondary Schools in Malta. A theme related to peace education was chosen as a constant point of reference in discussions, seminars and community work. What is important to highlight from this experience is that the students themselves worked together for three weeks. They had community work in the morning, seminars in the afternoon, and leisure activities in the evening. They also lived together, and this was one of the main ideas behind the exercise: that the students live together and share their experiences. It really worked out well. I was very pleased with both experiments, and I cannot see why it cannot work in the future. There are financial difficulties in this, however. You have to secure a budget.
ÅB: Would there be different ethnic groups within the schools of Malta itself?
JC: No, Malta is a fairly homogeneous population. We have a culture which is European and Mediterranean at the same time. Politics might have been a source of division in the past, but today I am pleased to say that this obstacle has been intelligently overcome. Since we have a two-party system,

you might encounter a segregating element of politics among students and teachers in the same school. But this is not a major problem.

James Collinge (Wellington, New Zealand)

We have a lot of schools with a variety of nationalities. There are two questions here in New Zealand. The most important one is what we might call a bi-cultural question between the native Maori people and the rest of the New Zealand population. Secondly, there are a variety of other people from other parts of the world. It would be in many schools very common to have a very high percentage of children from the Pacific Islands (Samoa, Cook Islands etc.) and increasingly people from Indo-China, Vietnam, Laos, Cambodia. Many of our schools have a wide variety of nationalities. Education for peace has to be engaged with questions of race and racism and has to be concerned to try to counteract any kind of racism within the schools. Unfortunately, there is, in many of our schools, quite a degree of racism. I think those questions have to be tackled as part of peace education.

The difficulties, I think, are the difficulties of attitude among many of the students. In some schools there may well be resistance on the part of some of the students, particularly with European ancestry, to study the lives of other students, but it is a very difficult question, because it depends so much on the particular kind of school. I think personally that the school which would have the least possibility of doing education for peace are those schools which are predominantly white. They lack the experience of dealing within the school with children from other nationalities, other ethnic backgrounds and other cultures.

A good school – we have many fine schools which are very multi-cultural in many ways – can do peace education through its multi-cultural activities and through its experience of the children at that school, at least bringing about better understanding. So I think that in many ways students representing a variety of nationalities could and should be a positive resource for peace education.

Thomas Daffern (London, England)

I think it is possible. I think great efforts are made. Britain is very much a multi-cultural society, much more, I think, than Sweden, and for a longer

time; and I think a lot of work has been done in schools to affirm that in a creative way in different educational contexts, using various classroom materials, posters, videos etc. The very flag, Union Jack, consists of three crosses from different regions and countries, and Britain can be seen as an experiment in intercultural and international co-existence, which is under threat. My nation as such doesn't exist, it's a multi-cultural experiment. There are people in London from every corner of the earth, and a typical classroom in London reflects that and the mother tongue may be any one of ten or more.

I think that that can be a starting-point for an act of wonderment: Here we are, all the children of people from all different parts of the globe and yet, you know, we all have sorts of common interests, and we can all learn from each other. I am very interested in interfaith dialogue and you can do a lot with the fact that every country has its own holidays. You can build educational work around that which can be used for peace. One of my projects is an interfaith peace calender, with 365 days a year, each day sacred to some group. Peace is a thing that unites us in a way, a common core of our enterprise. Attention to this in an area like Northern Ireland is obviously urgently needed in the schools, and peace education there actually got government backing in a way it doesn't in England.

Morton Deutsch (New York, USA)

I think that is a very important and valuable asset to such education. Like in cooperative learning you ought to have heterogeneous groups, and the opportunity to have children of different ethnic and cultural backgrounds or even children who are physically different work collaboratively and learn together provides a very fine opportunity to develop positive attitudes and mutual understanding. In conflict resolution courses, there is an emphasis on the ability to deal with different ways of perceiving reality and different culture values and then on understanding how such differences can lead to conflict and misunderstanding. The presence of a variety of backgrounds can enrich the whole process of education in these areas.

ÅB: Do you see any special difficulties in this work?

MD: There are some stereotypes that do exist. For example, in white middle class families, parents are often afraid when their children are in the same schools as black inner-city kids: they can be exposed to drugs and other harmful influencies, or they are going to be held back because of

poor educational attainment, and I think you often have to deal with those issues with parents. However, children often, and with teachers who are sophisticated, learn more, they learn about aspects of life that they are not otherwise exposed to.

Henk B. Gerritsma (Groningen, The Netherlands)

It is difficult to answer the question whether and to what extent it would be possible to use the mixed 'population' of the schools – in the sense of a growing variety of nationalities – as a resource in peace education, because we have little experience of that issue. The only thing I can say about that is that in our project on development education in vocational training, we try to make use of this fact. As to the problem of underdevelopment, the situation of a mixed school population can contribute to more 'recognition' and, as a consequence, to more involvement.

Petra Hesse (Boston, Massachusetts, USA)

As I said before, I think it's helpful to have multi-cultural classrooms already in pre-school, because the children get so used to each other in this co-existence of cultures that there's a lot less racial tension. Ideally, teachers in those classrooms should draw on the families, like the grandmothers and the parents of the children from these various racial cultural backgrounds, inviting them to come to the classroom and really be part of it – maybe show the kids games, recipes etc. from their cultures. There is a lot of research in social psychology that demonstrates that what people are familiar with they tend to like better.
ÅB: What about the other aspect of my question: Would you expect some difficulties in using this multi-cultural perspective as a component of education for peace?
PH: There is definitely some resistance among parents in communities to become fully multi-cultural. There are still lots of issues involving bussing and the integration of neighbourhoods in this country, so I think it might take a lot of convincing parents in communities that it's in their best interest to create fully multi-cultural classrooms. There is definitely some reluctance among whites in this country right now to let go of their majority status. As researchers maybe we can use arguments with people and

demonstrate that a lot of tension could be avoided through truly multi-cultural education, and that this is also in the best interest of the majority.

ÅB: Might there also be difficulties within the *classroom* in utilizing this multi-cultural situation for educational purposes?

PH: Yes. I have painted this ideal picture of kids being raised together from day one, but chances are that we create multi-cultural classrooms at later points in children's development. White children may be put together with black children or Hispanic children when they enter elementary school, but those children may never have met before. So chances are that there will be racial tensions in the classroom. The real chance could be to accept that those conflicts will occur, and I think that's a real challenge for peace educators. Are we willing to deal with those tensions sympathetically and professionally? I think it can pose a real challenge to our role as teachers to prove that we are. It may bring us in touch with our own prejudices and with our own tendencies to blame others.

The book "White Teacher", by Vivian Paley, published by Harvard Press, is interesting in this context. The Jewish, white teacher had been teaching all-white classrooms, but then moved to Chicago and had to deal with mixed and predominantly black classrooms. She found that she was trying to ignore the colour differences in her classroom, trying very hard to treat all children equally. Then all of a sudden, she found that the black kids were totally acting up, doing all sorts of disruptive things in her classroom. She realized that was because she was ignoring their culture – the difference between her and them. It's fascinating to follow her struggle in making her classroom fully multi-cultural, acknowledging the differences.

David Hicks (Bath, England)

One of the things that happened in England was that schools that had a high proportion of children from ethnic minorities and therefore were very concerned about multi-cultural education or anti-racist education often saw peace education as being irrelevant to their needs. It was thought that the prime concern of school should be to combat racism and that very clear school policies needed to exist on that and very firm examples needed to be given by teachers on, for example, racist abuse and so on, and these teachers often had an image of peace education as being rather "wet". So it was often difficult to get people directly involved in multi-cultural education to

also look at peace education.

The loudest voices in multi-cultural education were often those of black teachers, and the experience of black people in Britain both currently and historically has generally been a most oppressive one, and black teachers would often say to me: "Look, white people are not going to change unless they are confronted." As a peace educator I have reservations about confrontation, but I had difficulties arguing this with black colleagues. I always felt that I needed to respect their approach. So in fact, there has not been much of cooperation between peace education and multi-cultural education.

Takehiko Ito (Tokyo, Japan)

In many places in Japan, the number of foreigners is low, but in certain urban areas like Tokyo or Osaka, there are a certain number of students whose parents are not born in Japan. I mentioned earlier the "controlism" of Japanese education. This results in a conformism among students in thinking and behavior. This also means that Japanese students tend to exclude those who are different and to look down on students who are different from the majority. So a multicultural education is definitely necessary for Japanese students to learn to approve and appreciate cultural diversity. Recently many immigrants have come and that is a new important occasion for Japanese education to renovate the process and the content of education in order to prepare students better for the present and future society.

Kathleen Kanet (New York, USA)

I think this is done a lot. The concept of multicultural understanding and multi-cultural respect is seen by many teachers as a very important element. Many teachers are concerned about racism and too much nationalism, and there are efforts to counteract it. There is often celebration of who the kids are in the class, trying to be respectful of their holidays, their customs, their foods. In some classes there is a global map on the wall, and the children are asked to say where their grandparents or their parents came from, so you get a picture of a hugh mosaic. There are materials and teacher education manuals related to this.

AB: Do you see any difficulties in this work?
KK: Perhaps we see a danger here now in the U.S. of eliminating multi-language attention. They fought very hard to have Spanish as a second language in some areas, but there is a movement now to go back to the mono-languages: if you are in the U.S., you have to speak English; and there are some states that are beginning to bring this up for referendum. I think that that's a bad trend.

Alberto L'Abate (Florence, Italy)

The multi-cultural perspective is very important. I have just participated in a conference on multi-cultural education for a multi-cultural society. The important thing is not assimilation but an understanding of a culture. Of course, it is not so easy, because the mentality here, in Florence for example, has been very negative toward people from other races. There have been some very bad things happening in Florence, including some fascist activities. Education is important, but I think it is not enough to educate. We have to start looking for a different model of development. We have three dimensions of non-violence: Non-violence with nature, non-violence with ourselves, and non-violence with all the others. So I think that is an important part of education for peace, to look for a different model of development that is not based on exploitation of nature, but closely related to our basic needs. Then you are for a peace that means changing your environment in positive ways. If you consider peace as just the absence of war, people who are starving will say: "What? I do not need that peace, because I am starving. That peace is for people who are well fed."

Valentina Mitina (Moscow, Russia)

In our country we have about 150 nationalities and ethnic groups, and in many communities you find three or four, or even ten or eleven, representatives of different nationalities. For many years we thought that this was really a good thing for international education, because our students would have different groups, not far away but close to them, and this fact was used for the sake of international education. But then we found out that not everything was working well. Why? One of the reasons was that we have a centralized system of education where the teachers had the same

goals and the same methods, and they did not take the peculiarities of the different areas into consideration. We have problems with our national subgroups, problems of a psychological, economic and social character. As educators we still have not done what we can to help resolve these problems.

Linden Nelson (California, USA)

When the teacher is using the cooperative learning structure in the classroom, the usual approach is to form heterogeneous sub-groups within the classroom, and students are much more likely to learn cultural perspectives different from their own. I think the teacher can take advantage of the ethnic differences that exist in a classroom to encourage students to share their different perspectives and their different cultural values and activities. I think that it is probably easier to teach empathy and perspective taking when there are quite different perspectives in the classroom. That can make it more interesting to students and actually make it easier to point out the value of the process.

Eva Nordland (Oslo, Norway)

There are obvious difficulties, but I would rather attach importance to the possibilities that do exist and that I've seen so many examples of. The cultural minorities at school give us a special opportunity to address important matters in our peace work. They are a resource. But I do realize that there can be occasional problems, especially if you're not aware of how little training Norwegian children have in tackling cultural differences and conflicts.

Mitsuo Okamoto (Hiroshima, Japan)

We have an increasing number of students from the Philippines, Thailand, Indo-China, Taiwan, China, Korea, and these students – not only students, but also workers – come to Japan to earn Japanese money, which is a strong currency today. So in any university, as opposed to 10-15 years ago, we

have a number of foreign students on the campuses. I think it is a great opportunity, particularly since Japan has become more nationalistic and self-centered, to have these students talk about their own country, thereby having students listen to these foreign students, noting their different world views or different customs. I think this kind of exposure to different foreign cultures could open up the narrow-minded attitude of Japanese students if it's done properly. If it's done without any preparation, such communication might strengthen the prejudice against foreigners. But if it's well prepared, then I think this kind of communication is a unique opportunity whereby people could become more internationally minded, more open-minded, they could be made to understand that people are basically the same all over the world with many shared values and with peaceful intentions.

Priscilla Prutzman (Nyack, New York, USA)

That's what I've been working on for the last year, almost totally. If at all possible I send other staff out to do the regular conflict resolution or peace education, and I've been focused on the bias awareness just to learn more about it, and I am writing some curriculum material on bias awareness right now. I've been trying out these activities on different ages of children and that's just remarkable to see how complicated it is and how much it's really needed and it's very integrated into peace education and conflict resolution.

ÅB: When you say it's complicated, what kind of difficulties do you see in that?

PP: Well, sometimes people are not aware of the complexity of relationships between male and female or many different cultures and all of the work that needs to be done to be able to create a safe enough atmosphere where people really can openly share about these difficulties. It is the same for class issues. In this country people tend to think that everybody is middle-class, and they don't want to deal with class. On the other hand, almost everybody is carrying around some pain about maybe being poor or not being as good as somebody else. Those issues are just full of pain. Age issues are important too: The whole area of children still being an oppressed group of people basically. This is one of the isms that children often relate to the best. They really see how they are oppressed, and when we start teaching them oppression theory they begin realizing that they

understand exactly what we are talking about because they are constantly being ordered around by adults and controled by adults and in some cases beaten or tortured by adults essentially. Maybe you don't have that as much in your country, but in this country children and old people are the poor people of the country – it's just horrendous to realize that.

ÅB: So you see this is an educational challenge?

PP: Yes, it is a challenge 1) to get to the point to be able to deal with it and 2) to face the really difficult awarenesses that come to the surface there.

ÅB: And so you are publishing some materials on this topic in the future that would be available?

PP: Yes, I am hoping they'll be available within a year. The bits and pieces are all here and it's just a matter of putting them together and to make sense.

Tom Roderick (New York, USA)

It's certainly possible and important. Here in New York, you don't have much choice. If you try to open things up and talk about conflicts, it's impossible to avoid multi-cultural issues. At the same time, it's difficult to do so, because people are scared of opening these kind of things up. We have developed some strategies that help teachers do it in a way that feels comfortable for them. It's an area where we need to work more, but I think we have a good start: it's part of the curriculum, it's part of our training for teachers.

Paul Rogers (Belfast, Northern Ireland)
& Maura Ward (Blackrock, Co. Dublin, Ireland)

MW: I think having a variety of backgrounds can be a marvellous aid. It depends, however, on the ethos of the school and the use made of this aid. To get it to work well, teachers, students, parents and the local community should work together.

PR: Most of our schools do not have big cultural or national differences because most tend to have only pupils from one cultural tradition, i.e. Catholic/Nationalist, Protestant/Unionist, but where they do exist, I think it is very appropriate to utilize this as an aid to peace education. One of our main tasks in peace education in Northern Ireland is to encourage a coming

together of teachers and pupils from the two separated school systems. A lot of new work and experience is emerging in this field and this is encouraging.

Bogdan Rowiński (Konstancin, Poland)

Poland is in a different situation than many other countries, because we are a fairly homogeneous nation. There are some small minorities, but we see ourselves as one nation. So this is not a problem that teachers face every day, but there are some signs of this problem, and I think that in anticipation we should prepare teachers and children to be tolerant towards people from other nations. We have now a very small immigration, but since the 70s Poland has opened windows and doors, so the situation will gradually change.

Paul Smoker (Yellow Springs, Ohio, USA)

I think it can be used in that way. For example, in places like Bradford where there are many people from India or Sri Lanka and Pakistan, the problems of multi-cultural education and developing an educational system for a multi-cultural society really become very sharp problems, and I think that these cultural problems really could be turned into cultural advantages. The diversity of the different cultures means that you have a much richer educational environment. I don't think it's just a question of "using" – I think it's a genuine and important part of peace education to help people from different cultural backgrounds not only to live together, but also to respect and honour each others' cultural traditions, which are equally valid. I think that it is a very important task for peace education. I would think it would be difficult, because there are enormous problems of racism, for example, and lack of adequate teaching materials. It may be difficult for teachers to deal with these problems because they may not be sufficiently conversant with the different cultural traditions of the students. It may be very demanding.

Toh Swee-Hin (Edmonton, Alberta, Canada)

I think it is not just an aid; it is part and parcel of education for peace. A significant problem of unpeacefulness today is that we do not recognize that we can have unity in diversity. We need to respect the diversity. If you do have this kind of multi-cultural background in your school, this is of course an aid in training for respect of diversity of culture. It is important to give a voice to groups who have been marginalized to date. Marginalized groups (like the non-whites in some countries) have suffered from discrimination for a long time, and from an early age members of such groups begin to feel ashamed of their own cultures. So it is very important to carry out what we call cultural solidarity education. But equally in school contexts which may not reflect cultural diversity, it is crucial to promote values and attitudes of intercultural understanding among members of the dominant groups in society.

ÅB: Do you see any difficulties in this work?

ST: Yes, it's certainly a particularly difficult aspect of education for peace, because we are dealing with cultural sensitivities. We have to be prepared for the fact that in some cultures there are some aspects of the culture that are not particularly peaceful. This may, for example, be some aspects related to the place of women in the culture. Just because this is part of the culture, it should not be a taboo to discuss that or to stimulate changes. So the important question is: how do we do this in a healthy and constructive way? One essential term here is "critical respect". We should be *respectful* to other cultures in the sense that we deeply listen to the views and ideas of different cultures in order to understand their complexities and contextual realities. But we should also be *critical* in the sense that not all aspects of a culture are necessarily immutable. This is facilitated by the fact that members of the marginalized groups are beginning to speak up for themselves. In patriarchical societies, for example, women themselves are now more and more speaking up, trying to change the relationships between men and women to be more equitable, without destroying the culture.

Cultures can become more peaceful without undermining their integrity. A culture is not like a museum; cultures change all the time; and unpeaceful aspects of cultures can and should be left behind. Most importantly, education for cultural solidarity encourages us all to share our "wisdoms".

Christoph Wulf (Berlin, Germany)

In multicultural school student groups, there is no doubt of the importance of questions concerning the other person: acceptance of differences, and awareness of the non-understandability of the stranger, are important themes for education. An appropriate response to the stranger can only be brought about by reflecting over the limited understandability of the other person and of one's own culture. In this, values such as social justice, non-violence and tolerance play an important role. In Europe, the process of rubbing shoulders with strangers and with representatives of other cultures will play an increasingly important role – all the more so as the migratory movements gather force.

Part III:
Multicultural education: Examples of literature

Note: For doctoral dissertations, some information on abstracts and ordering possibilities has often been added.

This information may take the following form: (52/08A, p. 2731, 92-03554). This means: (1) If you want to read an abstract or summary of the dissertation, look at Dissertation Abstracts International (Series A: The Humanities and Social Studies), Volume 52, Number 8, page 2731. (2) If you want to order the dissertation in microform or as a printout (paper copy), use order number 92-03554. In these cases, order from: UMI Dissertation Services, 300 North Zeeb Road, Ann Arbor, MI 48106-1347, USA.

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